

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Published Since 1877

JACKSON MISSISSIPPI, THURSDAY, NOVEMBER 29, 1979

Volume CIII, Number 43



Paul Roaten, native of Tupelo, checks over 1980 budget figures of the Uruguay Baptist Mission. Roaten, a Southern Baptist missionary, is business administrator of the mission. His office is in the Baptist Center at Montevideo. (FMB) photo by Wally Poor

States Feel Reverberations From Houston SBC Meeting

By Robert O'Brien
NASHVILLE, Tenn. (BP) — Southern Baptists have emerged from the

franzied activity of 37 annual meetings with a renewed zeal for combatting the world's physical and spiritual problems — and some definite reverberations from the June meeting of the Southern Baptist Convention in Houston.

Meeting in 34 state conventions and three fellowships pointing toward convention status, Southern Baptists sounded loud support for escalation of the SBC's Bold Mission Thrust goal to proclaim the message of Christ to the entire world by the year 2000.

In at least 18 conventions, they passed resolutions aimed at some combination of combatting world hunger and increasing assistance to refugees, while about 10 others expressed concern for and support of U.S. efforts to settle the conflict with Iran over U.S. hostages.

But a blend of problems concerning theology, doctrine and polity held the spotlight as Southern Baptists continue to deal with the so-called "conservative" vs. "liberal" debate which came to a head in Houston when forces committed to the issue of biblical inerrancy (errorlessness) politicked to elect a president.

Reverberations of Houston — which one advocate of the inerrancy issue said put "new fire in my bones" — ap-

pear to have surfaced either directly or indirectly in 10 or more states.

Some bones burned but the only clearcut result was predictable — Baptists took their historical stance of affirming the Bible.

In Georgia, forces led by William Powell, editor of the controversial *Southern Baptist Journal*, established in 1973 to seek out SBC "liberals," failed in a head-on attempt to generate support to fire Jack Harwell, editor of *The Christian Index*, state Baptist paper in Georgia. At issue was a letter Harwell wrote five years ago, answering specific questions, which interpreted the Adam and Eve account in Genesis in a manner unacceptable to Powell's group.

Affirm Statements

While supporting Harwell by a vote of over four to one, Georgia Baptists once again affirmed the SBC's 1963 statement of Baptist Faith and Message, a statement Harwell has also personally affirmed. In other related action, messengers defeated several attempts to pass more specific statements on the Bible. The Georgia Baptist Executive Committee will meet with the Index's board on Dec. 11 to further discuss the charges against Harwell.

In at least two states efforts were

made to interpret the phrase "truth without any mixture of error" in the Baptist Faith and Message statement to mean that the Bible in its original autographs (manuscripts) is errorless "doctrinally, philosophically, historically and scientifically." Similar wording was used by Wayne Dehoney of Louisville, Ky., at the SBC in Houston in discussion preceding the SBC's vote to reaffirm the Baptist Faith and Message statement. The SBC reaffirmed the statement as it was written in 1963.

According to reports received from state conventions, the Northwest Convention, made up of Oregon and Washington, passed a statement identical to Dehoney's, while Texas overwhelmingly rejected it. Both, however, affirmed the Baptist Faith and Message statement.

In Oklahoma, messengers passed a motion, after lengthy debate, for a study committee to review textbooks, teaching assignments and doctrinal stance of teachers at Oklahoma Baptist University, even though they were told OBU trustees had already asked their academic affairs committee to look into charges of "neo-orthodoxy" at the school. Another resolution urged trustees and administrators of all in-

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Mississippi Missionary's Job: Making Sense Out Of Dollars

By Wally Poor

MONTEVIDEO, Uruguay — Most missionaries must cope with dealing with two languages — English and the language of the country where they serve. But the problem is multiplied for mission treasurers. They must deal in two currencies — dollars and the money of the country where they serve.

Such is the case of Paul E. Roaten, business administrator of the Uruguay Baptist Mission. Not only must he deal with government and business officials in Spanish, he also must keep books and handle financial transactions in both dollars and Uruguayan pesos. Since the rate of exchange between the two currencies constantly fluctuates, this requires constant calculations.

"Business administrators must also almost learn a third language," comments Roaten, a Tupelo, Miss., native. "Most missionaries have a 'religious' vocabulary that they use in church work and another set of words used in everyday living. But when you are dealing in banking and government circles, there are many specialized terms you also must learn."

Roaten and his wife Betty were appointed as field missionaries in May 1970.

The Roatens chose to settle in a departmental (state) capital which had no Baptist work. They began the work there, now being carried on by the Jason Carlises.

Meanwhile, as the number of missionaries appointed to Uruguay grew, many within the mission began to feel that a business administrator was needed. For example, the process of getting tax exoneration on church buildings required long hours of seemingly endless red tape in governmental offices.

Finally, in 1977, Roaten, who has considerable bookkeeping training and experience, was asked to become the mission's first business manager.

The Roatens moved to Montevideo. What about changing from a field missionary to a business administrator? Did he feel he was "leaving the ministry"?

"I see this as a different type mission work," replied Roaten. "I see it as a help to alleviate other missionaries by concentrating all business dealings in one office. If it were not, somebody else would have to be doing this work, cutting off many hours from their main missionary work. Also, the Bible

says we should be witnesses in 'Caesar's palace'. As business administrator, I have contact with many people I would never have seen as a

field missionary. So my life and witness can touch people this way that perhaps otherwise would never have a Gospel witness."

Youths To Meet

Study leaders for the 1979 Mississippi Baptist Youth Evangelism Conference include Donn Poole, Randel Trull, David Rogers, and Don Witzell.

Poole is minister of youth at Spring Hill Church, Mobile. Trull is pastor of Briarwood Drive Church, Jackson. Rogers is minister of youth, First Church, Greenville. And Witzell is minister of youth, Calvary Church, Jackson.

The conference, sponsored by the Mississippi Baptist Convention Board's Evangelism department will take place Dec. 27-28, at Colonial Heights Baptist Church, Jackson. It is designed for students junior high age and up. It will include Christian entertainment, inspiration and witness training, plus spiritual growth seminars.

Poole will lead a session for youth on self awareness. Trull will talk on establishing a relationship with God and in helping others to do so.

Rogers and Witzell will lead conferences for youth workers.

Entertainers for the conference include the Cruse Family, Kay DeKalb, and David Meece.

Registration begins at 11 a.m. on the 27th. The program concludes at 8:30 p.m. on Friday. A \$3 fee per person will be charged for the study syllabus at registration.



Johnsons Appointed

Craig and Brenda Johnson have been appointed missionaries to Mexico. He is pastor of Eddiceton Baptist Church, Eddiceton.



Rogers

Poole



Trull

Witzell

Woodlawn, Vicksburg Baptizes 159

Roy Collum, director of the Mississippi Baptist Convention Board's Evangelism department, presented certificates of recognition to the ten churches leading the convention in baptisms for the 1978-79 church year.

Topping the list was Woodlawn Church, Vicksburg, with 156 baptisms. Second was Pass Road Church, Gulfport, with 105; and third was First Church, Jackson, with 94.

Others in the top ten were Colonial Heights Church, Jackson, with 91; First Church, Helena, 87; Colonial Hills Church, Southaven, 86; First Church, Greenville, 79; Fairview Church, Columbus, 77;

North Corinth Church, Corinth, Parkway Church, Jackson, and Goodrum Memorial Church, Vicksburg, all baptized 74; and Parkway Church, Natchez, baptized 70.

Top Home Missions Gifts Listed

New Concord Baptist Church, Rose Hill, led the Mississippi Baptist Convention in per capita gifts to the Annie Armstrong Easter Offering for 1978. They were honored during the convention along with First Church, Jackson, which gave the top amount for any church in the Southern Baptist Convention.

Rose Hill gave an average of \$25 per member and First, Jackson, gave \$27,427.

South Main Church, Houston was erroneously credited with the top gift during the Houston meeting of the Southern Baptist Convention earlier this year. Statistics were taken from the 1978 Uniform Church Letters, on file with the Baptist Sunday School

board in Nashville, Tenn. First, Jackson, had omitted that figure from its report.

Other churches on the list of top ten in total gifts and per capita giving are:

TOTAL GIFTS: (2) First Church,

Columbus, \$16,763; (3) Alta Woods Church, Jackson, \$12,546; (4) Broadmoor Church, Jackson, \$10,219; (5) First Church, Laurel, \$6,276; (6) First Church, Gulfport, \$5,770; (7) Calvary

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MC Continues Playoffs

Mississippi College, in its first post season play, beat the University of North Dakota, 35-15, Saturday during the NCAA Division II Playoffs.

This means MC will play the University of Delaware in Newark, Delaware, this coming Saturday in a game to be televised regionally by ABC. It will begin at 11:50 CST. Station

WHJT-FM in Clinton will also offer live coverage.

If MC wins this weekend, it will advance to the championship game in Albuquerque, N.M., to play the winner of the Youngstown (Ohio) State vs. Alabama A&M game.

MC was 9-2 in the regular football season.

among all nations



Brotherhood Installs Smith, Plans Regional Conferences

MEMPHIS, Tenn. (BP) — Trustees of the Southern Baptist Brotherhood Commission installed James H. Smith as executive director, agreed to staff 10 Bold Mission Thrust conferences,

and asked their officers to serve another year.

Other actions of the three-day meeting included requests for the staff to consider computerized services and a

development program and to work with the two Southern Baptist mission boards to establish a Southern Baptist task force which can respond on short notice to emergency needs in the United States and overseas.

While asking for a study of the agency's constitution and bylaws, the trustees also voted to discontinue the election of local members as they rotate off the board and to elect members beyond the basic representation of one trustee from each of 26 cooperating states to the basis of one trustee for each 30,000 Brotherhood members in a state.

This action would require additional approval by the trustees next year and by messengers at the Southern Baptist Convention annual meeting before it could be implemented.

At the installation service, which attracted almost 200 persons, Albert McClellan, associate executive secretary of the SBC Executive Committee, told Smith that Southern Baptist laymen are waiting for authentic spiritual leadership which will lay hold of their hearts.

"You have impressed a lot of people as a spiritual-minded leader," McClellan said.

McClellan urged Smith "to look, pray and find a program for a man in

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Albert McClellan, associate executive secretary and director of program planning for the SBC Executive Committee, Nashville, delivers challenge to James H. Smith (second from left) during Smith's formal installation as executive director of the SBC Brotherhood Commission November 8 in Memphis. Listening in (from right) were Mr. and Mrs. Jack Knox of Germantown, Tenn., and Mrs. Smith. "Southern Baptist laymen are in revival," contended McClellan in his challenge. "I have seen more Bibles in the hands of laymen the last few years than during the rest of my life."

Week of Prayer
For Foreign Missions

Dec. 2-9

Lottie Moon
Christmas Offering

States Feel Reverberations

(Continued from page 1)

stitutions to ensure the integrity of their institutions with the Baptist Faith and Message statement.

In Texas, Baylor University apparently defused a move to fire H. Jack Flanders, chairman-elect of its religion department, by asking its academic affairs committee to review all textbooks and matters pertinent to the department of religion. But while no move to dismiss Flanders surfaced at the convention, messengers did vote to reaffirm their expectation that trustees and administrators "fulfill their responsibilities in line with historic Baptist beliefs."

The motion grew out of a controversy over the textbook, "People of the Covenant," co-authored by Flanders, which Euless, Texas, pastor James T. Draper has called "liberal." Draper formerly chaired the Baylor academic affairs committee and is president of the SBC Pastors' Conference.

Texas Baptists also elected Carlos McLeod, a Plainview, Texas, pastor, as president. Reports before the convention linked McLeod's candidacy with a group pushing the issue of biblical inerrancy. McLeod, after his election, told a news conference that he believes in the inerrancy of the Bible but that he belongs to no group.

Persons whose names have been previously identified publicly with the inerrancy issue were involved in presidential elections in three states, al-

though reports indicate the inerrancy issue played no overt role in their candidacy. Oklahoma Baptists elected Bailey Smith, pastor of First Southern Baptist Church, Del City, Okla. Jerry Vines, pastor of Dauphin Way Baptist Church, Mobile, lost in Alabama. LaVerne Butler, pastor of Ninth & O Baptist Church, Louisville, and a past president of the Baptist Faith and Message Fellowship, was defeated in Kentucky.

In Missouri, where a shoot-out had been predicted over William Jewell College, calm prevailed. Elton Johnson, a former dean of religious life at the college, who was fired in 1977, attempted to present charges against a William Jewell faculty member whom he claimed does not believe in a personal devil. But he was ruled out of order on grounds that his charges were not appropriate to the issue before the body. Also, Missouri messengers, by a five to one margin, commended trustees of their institutions, despite a year-long effort by some in the state to discredit their doctrinal integrity.

Actions in several state conventions, apparently indirectly related to Houston, led to resolutions in the District of Columbia and Kentucky conventions supporting Southern Baptist seminaries, and resolutions in Indiana, Arkansas and Colorado supporting biblical inerrancy.

But biblical inerrancy wasn't the only issue dealt with by state conventions.

South Carolina and Northwest set in motion actions to be considered next year which would require seating only of messengers from churches "in good standing" with associations. Indiana has a similar requirement already in its constitution, although two churches disfellowshipped by an Indiana association failed to send messengers to the state meeting.

Asked by Baptist Press for an historical analysis of that trend, Walter Shurden, church history professor at the Southern Baptist Theological Seminary, Louisville, Ky., called it a "semi-Presbyterian form of church government" and a "dangerous trend toward centralization of church government and loss of autonomy." He said that the local church "has typically been the only unit in Southern Baptist life which determines membership in any of the other three units" — association, state convention and national convention.

Arkansas warned three churches they might be disfellowshipped next year if they continue to practice "open communion" and "alien immersion" (acceptance of baptisms by immersion from non-Southern Baptist churches). One of the churches, Vanderbilt Avenue in West Memphis, Ark., said it accepted other immersions because the church of Adrian Rogers, elected in June in Houston as SBC president, does so.

Rogers confirmed that but declared that he does so only rarely and only after careful examination of the persons' beliefs. "I sometimes wonder that this is an issue among Southern Baptist churches, because of the autonomy of every Baptist church and because it is a subtlety of theological interpretation," said Rogers, pastor of Bellevue Baptist Church, Memphis.

South Carolina and Georgia refused to take a position on the ordination of women, declaring that is a matter for the local church. Georgia refused to prevent denominational employees from participating in such ordinations.

Northwest disfellowshipped a church for "deviating from accepted Baptist practices" and for having "Pentecostal tendencies," while California refused seating to messengers from a church creating "fellowship problems," believed to include charismatic practices.

North Carolina, which has had years of disagreement with Wake Forest

University, agreed after much debate to let the school elect some non-Baptist trustees, who are evangelical Christians, and will stop Cooperative Program contributions to the school on Jan. 1, 1981.

And Tennessee Baptists voted to sell its troubled retirement facility, Belmont Plaza, to a group of 20 Baptist laymen.

R. D. Pearson, Retired Pastor, Dies At 91

Robert D. Pearson, 91, retired pastor of First Church, Macon, died Sunday morning in Macon.

Funeral services were Tuesday at First Church. He was buried in Macon's Odd Fellows' cemetery.

Born June 14, 1888 in Longview Community, Oktibbeha County, Pearson was the son of John and Martha Buckner Pearson. He received a certificate in pharmacy from the University of Mississippi and operated a pharmacy in Longview until entering the ministry in the early 20's.

A graduate of Clarke College and Southwestern Seminary, he was pastor of Longview Baptist Church for two years and served First Baptist Church, Macon from August 1927 until his retirement in 1955.

While serving the Macon church, he was interim or supply pastor at most of the half-time churches in the county, serving even past retirement.

His first wife died in 1964; his second wife died in 1978.

Pearson served on committees and boards of the Mississippi Baptist Convention and was interested in upgrading the ministry of black ministers. He contributed to Mississippi Baptist Seminary.

Survivors include one daughter, Mrs. Leon Walker of Macon; and five sons: Robert W. of Auburn, Ala.; Glen T. and John M. both of Hattiesburg; Wilber B. of Columbus; and William W. of Natchez; and a sister, Mrs. Ava Bridges of Meridian, plus 19 grandchildren and 24 great grandchildren.

The family requests memorials be sent to Mississippi Baptist Seminary or for purchase of Gideon Bibles.



A total of 1228 Mississippi Baptists registered for the 144th session of the Mississippi Baptist Convention.



Lorraine Hendrix of First Church, Clinton, provided signing for the deaf, interpreting the evening sessions of the convention.



Talking together are Bill Sellers, Annuity representative; Gary Anglin of Alta Woods Church, Jackson; Farley Earnest of First Church, Brandon; and John Burke, of First Church, Louisville.



Jo Laurin McDonald of William Carey College, Allen Parnell of Clarke College, and Floyd Higginbotham, pastor of Calvary Church, Batesville, talk about higher education.



Mrs. Kelva (Betty Ruth) Moore of First Church, Newton, looks over American Bible Society materials while Miss Edwina Robinson arranges them.



Betty Axtell, office secretary, Stewardship department, serves coffee to Wiley Reid, pastor of Friendship Church, Brookhaven. In two days she served 12 pounds of coffee to convention-goers.



Annette Hitt of the Children's Village staff talks with Van and Sally Windham of Hattiesburg. Windham is pastor of Janice Baptist Church in Perry County.



Directors of Missions Officers

Officers of the Mississippi Conference of Directors of Missions, elected at their meeting during the Mississippi Baptist Convention, are shown above. They are, left to right, Mrs. Allen Webb, pianist; Allen Webb, vice-president; Richard Pass, president; J. C. Renfro, music leader; and Odiss Henderson, secretary-treasurer.



Annuitants' Officers

Officers of the newly formed Mississippi annuitants' club are shown above. They are, left to right, Mrs. Joe Odle, secretary-treasurer; Gordon Sansing, president; and Daphne Pridden, vice-president. The group met for the first time during the Mississippi Baptist Convention and formed the organization. It will meet each year at convention time.



Christian Service Alumni Breakfast

At the Mississippi College breakfast during the Mississippi Baptist Convention, new officers of the Vocational Christian Service Alumni Chapter were presented. They included (l to r) James W. Street ('62), vice president, First Church, Wiggins; Lewis Nobles, president, Mississippi College; Tom Hudson ('58), outgoing president, Oak Forest Church, Jackson; James Hurt ('47), president-elect of the Mississippi College National Alumni Association, Emmanuel Church, Cleveland; and Raymond Ball ('59), president, minister of music at Woodville Heights Church, Jackson. Not pictured: David Merritt ('57), secretary, Carriage Hills Church, Southaven.



Baptist Record Display

Bob Shirley, pastor of Parkway Baptist Church in Tupelo, stands beside an enlarged presentation of one of his cartoons. This cartoon promotes the efforts of the Baptist Record and was used in the Baptist Record display at the recent Mississippi Baptist Convention. Shirley drew the cartoon strip some years ago. Baptist Record circulation stands at 126,260.

Convention Scenes



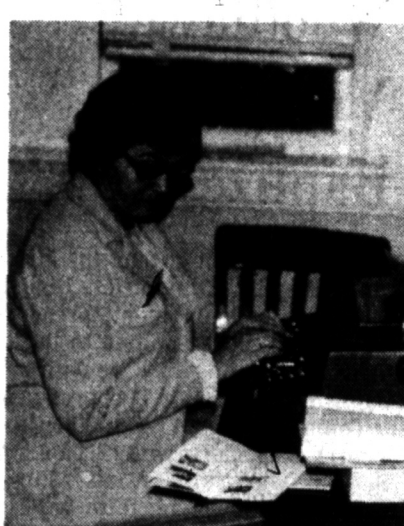
Fred Tarpley, Jackson, Hinds-Madison director of missions, and Nolan Brister, chaplain at the V.A. Hospital, and member of Pinelake Church, Rankin County, converse over coffee cups.



Barry Pounds and Elaine Jones, students at Clarke College, select a book from the Baptist Book Store exhibit. The two are members of the Clarke College Choir which sang on Thursday morning, under direction of Clarke Adams.



Rayford Moore, pastor of Big Creek Baptist Church, Wayne County talks with Haris G. Martin, pastor of Mt. Zion Church in Wayne Association near Waynesboro.



Mrs. Ruby Russell, employee of the Mississippi Baptist Convention Board, Jackson, typed convention proceedings.



Joe Moyers, new pastor of New Salem Church in Tishomingo County near Iuka, has moved to Mississippi from Kentucky. He and his wife this year attended their first Mississippi Baptist convention. Their children, Jon and Rachel, stayed with other children cared for at First Church during the convention.

Resolutions Show Concern For Hunger, Moral Issues

These resolutions were passed by the Mississippi Baptist Convention during its November meeting:

NO. 1 RESOLUTION ON WORLD HUNGER

WHEREAS, Millions of people are literally starving to death each year and it is said that half the children of the world go to bed hungry each night, and

WHEREAS, World Hunger observance is a relatively new emphasis in our denomination, and

WHEREAS, Our Foreign Mission Board distributes funds designated for this purpose without one cent being deducted in any way for administration.

THEREFORE BE IT RESOLVED that we encourage our churches to observe World Hunger Day on August 6, 1980, or some other appropriate time, and that our people be informed of the alleviation of hunger by a number of alternatives controlled by policies of our government, and that we be encouraged to respond personally by gifts to the World Hunger Fund administered by the Foreign Mission Board, Southern Baptist Convention (sent through the State Convention office, designated for World Hunger Disaster Relief) and that in the process of expressing concern for those in distant places, we do not overlook those who suffer from malnutrition and hunger in our own communities, and that we work with the appropriate health care and welfare agencies to meet our local needs, remembering that Jesus said one of the issues of the judgment of the Christian will be "I was hungry and you fed me."

NO. 2 RESOLUTION ON TELEVISION AND MORALITY

WHEREAS, the medium of television continues to deteriorate in the moral quality of some of its programming, and

WHEREAS, we appreciate every effort made by the members of the television medium to raise the moral standards of their programming.

And, WHEREAS, the effect of television in the moral decay of our nation's family life is evident to most, if not to those of major television networks.

BE IT RESOLVED that Mississippi Baptists go on record deploring the deterioration of the present programming on the major networks.

Also we encourage the local network affiliates to demonstrate their concern for local community standards by refusing to carry network programming which the community determines unacceptable.

Further, we acknowledge the good work of the Christian Action Commission and the National Federation for Decency (a non-denominational group based in Tupelo, Mississippi, which monitors television programming nationwide) and commend their efforts.

Finally, we RESOLVE to encourage every Mississippi Baptist Association to take steps to advise the local television affiliates of local community concerns and wishes.

NO. 3 RESOLUTION ON THE ABUSE OF BEVERAGE ALCOHOL

WHEREAS, the liquor industry at each session of the Legislature, attempts further to relax the controls on the sale of alcoholic beverages, and

WHEREAS, It is common knowledge that relaxation of controls, to permit longer hours of sales, advertising and such, tends to increase consumption with increased problems for the consumer of alcoholic beverages and for society, and

WHEREAS, Considering the cost in traffic fatalities, maimed bodies, damaged health, and broken health, and broken homes with the attendant

misery and grief to persons and families; and

WHEREAS, the tax revenues from the sale of beverage alcohol do not begin to offset the economic cost to society of dealing with alcohol related problems;

THEREFORE BE IT RESOLVED that we record our opposition to any form of advertising or the extension of hours of sale of liquor and other alcoholic beverages, and

BE IT FURTHER RESOLVED that we commend the Alcohol Beverage Control Division of the State Tax Commission for their concern for the control of sales rather than the promotion of sales of liquor and wines as evidenced by their recent action in the effort to make downtown Jackson a resort area, and

BE IT FURTHER RESOLVED that we commend the efforts of those in the Congress who seek to mandate a warning label on each container of liquor, that: "The consumption of alcoholic beverages may be hazardous to health," and

BE IT FURTHER RESOLVED that our Convention secretary convey to the appropriate persons involved the sentiments expressed in this resolution."

NO. 4 RESOLUTIONS CONCERNING THE DISASTER RELIEF UNIT

WHEREAS, The Gulf Coast area of Mississippi and Alabama was seriously damaged by Hurricane Frederic on September 12, 1979, and

WHEREAS, The Mississippi Baptist Convention Disaster Unit, under the direction of Mr. Rusty Griffin and assisted by volunteers throughout our State rendered a vital ministry and provided necessary services in the name of Christ to people who had experienced losses in the storm.

BE IT THEREFORE RESOLVED that the Mississippi Baptist Convention in annual session on Wednesday, November 14, 1979, join with the Jackson County Baptist Association and others in expressing appreciation to the Director of the Disaster Relief Unit and the volunteers who worked with him, as well as to the leadership of our Mississippi Baptist Convention for their vision in providing this type of crisis ministry."

NO. 5 RESOLUTION CONCERNING CONTINUED SUPPORT OF THE BOLD MISSION THRUST

WHEREAS, our denomination is in the midst of a truly bold mission thrust (a) by "calling out the called" that has resulted in increased enrolment in our seminaries of potential pastors and missionaries,

(b) by more lay involvement in missions in vocational assistance during vacations or for a more extended period,

(c) by the involvement of young people in many types of summer mission work, and

(d) by increased giving through the Cooperative Program and the approved special mission appeals.

THEREFORE BE IT RESOLVED

1. that we thank God for this visionary and dedicated effort,

2. that we seek to devise ways of increasing our mission giving in spite of mounting needs and inflationary pressures on our local churches, one being that of encouraging Baptist church members to support causes fostered by their own churches and their own denomination.

3. that we seek to be more diligent in witnessing for Christ in our own communities, not only in personal evangelization efforts, but to validate our witness by various types of ministries that will meet the social and physical needs of those whom Jesus designated as our neighbors.

4. that we more earnestly and consistently pray for missionaries and

pastors and that we beseech God to continue to call out young people for special service,

5. that, recognizing that Satan is adamantly opposed to such efforts, we be especially diligent to overcome any efforts of the devil to divide us, destroy church fellowship, discourage our leadership, or divert to secular fields those who have been called to special Christian service, and

6. that we earnestly pray that this vision of the Bold Mission Thrust may be continued and strengthened by the sacrificial involvement of our people so that we will witness to the world by the year 2000.

NO. 6 RESOLUTION ON GAMBLING

WHEREAS, gambling has long been considered contrary to biblical principles in that

1. God's Word demands love of God and neighbor (Matthew 22:37-40) while gambling contradicts such love, and

2. God's Word condemns covetousness and materialism (Matthew 6:24-34) which is at the heart of the gambling process, and

3. God's Word repudiates theft (Matthew 19:18) while gambling is theft by mutual consent, and

4. God's Word encourages honest work (Ephesians 4:28; II Thessalonians 3:10-12) while gambling encourages an attitude of something for nothing, and

5. God's Word demands stewardship of life as well as of possessions (Matthew 6:33; Romans 14:12; Colossians 3:17) while gambling rejects the concept of stewardship, and

6. God's Word demands the worship of God alone (Exodus 20:3) and recognition of His sovereignty (Matthew 10:29-30) while gambling is the worship of luck, and

WHEREAS, Baptist church leaders need to become aware of the evils of gambling both personally and to the community.

THEREFORE BE IT RESOLVED that we encourage our churches to observe an anti-gambling education emphasis sometime during the month of January 1980, preferably on January 13th, following the suggestions of the Christian Action Commission to the pastors, and

BE IT FURTHER RESOLVED that as citizens, we oppose the legalization of gambling in any form and communicate our attitudes to our elected officials at all levels of state government.

NO. 7 RESOLUTION OF APPRECIATION

WHEREAS, Mississippi Baptists meeting in their annual session in Jackson, November 13-15, 1979, have experienced the gracious hospitality of the First Baptist Church of Jackson and the city of Jackson, and

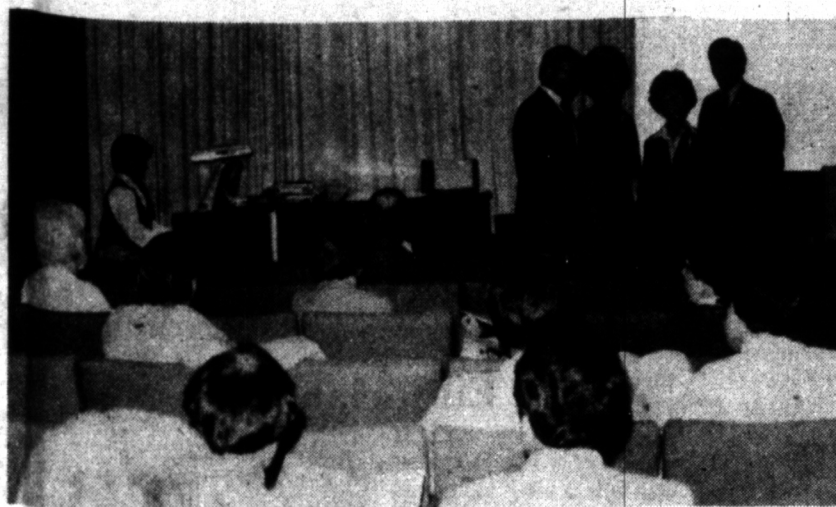
WHEREAS, the messengers of this annual Convention have been the beneficiaries of the diligent labors of our convention officers, program committee, and the Mississippi Baptist Convention board staff.

BE IT THEREFORE RESOLVED that we express our sincere appreciation to the First Baptist Church of Jackson and Dr. Frank Pollard and his staff for the hospitality of their facilities, and

BE IT FURTHER RESOLVED that we express to the officials and citizenry of the city of Jackson our thanks for the hospitality of their city, and

BE IT FURTHER RESOLVED that we express our gratitude to the news media — television, radio and press — for the coverage given the Convention Sessions in general and special features in particular, and

BE IT FINALLY RESOLVED that we express our heartfelt thanks to our convention officers, program committee and Executive Secretary-Treasurer and his staff for their careful preparation for this annual meeting and commendable service during these sessions.



Jan King accompanies Nan and Kerry Grantham and Gail and J. M. Wood as they perform a mini-concert of mixed ensemble music to help ministers of music improve their repertoires.

Meeting Presents New Music

Ministers of music from many parts of the state gleaned spiritual and musical growth at the recent Vocal/Choral Reading and Spiritual Growth Clinic held at the Baptist Building.

Thirty program leaders led the two-day gathering which included vocal concerts, music reading ses-

sions and Bible study periods.

T. W. Hunt of Southwestern Baptist Theological Seminary shared "spiritual nuggets" with the 116 ministers and church music students who participated in the sessions.

According to Dan Hall, director of the Church Music department, the dual purpose of this annual clinic is to provide inspiration and exposure to new music for the music ministers of Mississippi.

Brotherhood

(Continued from Page 1)

the denomination that's fully dynamic."

In response, Smith said his three priorities are to develop a clear, sharp purpose for the agency, involve more men in Christian ministries, and to emphasize the value of deepening the spiritual quality of men.

The decision to organize and staff 10 regional conferences to challenge laymen to become involved in sharing the gospel with the world by the year 2000 was in response to a request of the SBC Executive Committee.

Smith said the conferences will be designed to elicit the suggestions from creative, aggressive laymen during the next six months. A report summarizing all of the suggestions from the 10 conferences will be prepared for the SBC Executive Committee.

Jack Deligans, engineer from Livermore, Calif., was elected without opposition to a second one-year term as chairman.

FMB Approves Largest Single Relief Allocation to Refugees

RICHMOND, Va. (BP) — In response to what was termed the "terrible suffering and very pathetic people of Cambodia," the Southern Baptist Foreign Mission Board appropriated \$500,000 in hunger relief for refugee work in Thailand — the largest single relief allocation made in board history.

"Refugees look as if they should be dying," said Baker J. Cauthen, board executive director, at the board meeting in Richmond. "How grateful we are to Southern Baptists that we are able to respond effectively with their gifts."

Another \$117,112 in hunger and general relief was appropriated for nine other projects — including one for children in Hong Kong refugee camps, another for ongoing refugee work near Chanthaburi, Thailand, and three related to hurricane-ravaged Dominica in the Caribbean. The November refugee relief brings the year's total to about \$800,000 for Indochinese refugee relief allocations through the board.

Board members heard updates on action to seek revision of the 1978 Foreign Earned Income Act. "If our country looks to charitable groups, mission agencies and other non-profit groups to minister to the needs of humanity, then it doesn't seem consistent to impose a tax, undercutting what those agencies are doing," Cauthen told board members. If legislation is not passed to restore tax exemption of missionary salaries, the board will be obligated to pay \$1 million in missionary taxes for 1979.

Sidney C. Reber, the board's management services division director, read a letter to President Carter signed by Reber and Cauthen, urging the president's support in revision of the act, saying that "loss of income exclusion places a severe burden on benevolent programs."

During an appointment service, the

Trustees Look At Question Of Debts To V.A.

By Tim Nicholas

The executive committee of the Mississippi Baptist Seminary trustee board is studying the matter of the seminary's responsibility to the Veterans' Administration and to the students, said Dick Brogan, president.

As a neutral party to litigation over alleged overpayment of veteran's benefits to as many as 400 former students, the seminary has several questions to answer for itself, according to Brogan.

"Was it a VA administrative error or was the record audit that the VA made inaccurate, or were our records inefficient?" asked Brogan.

"We are dealing on a one-to-one basis with the veterans trying to provide information to the VA and to the attorneys of the students," he said.

The Veterans' Administration has determined that as much as \$1.5 million was overpaid to virtually all of the veterans who attended the Mississippi Baptist Seminary in Jackson from 1972-76. Now the federal court in Jackson is trying to collect the overpayments which have been determined by VA.

Thus far, one student was determined in court to owe all he had received from VA, several thousand dollars. A second case was settled out of court for a lesser amount and several other cases have been waived because of hardship. "And some are paying the money back 'Without going to court,'" said Brogan.

Of the 50 students currently enrolled at the Seminary's central center in Jackson, seven are veterans who receive no veteran's benefits. Last year in the 26 extension centers throughout the state, 1,113 students enrolled in classes.

The seminary, which is in the middle of a building campaign, has raised about \$55,000 for its building fund in recent months. The seminary is operated by black and white Mississippi Baptist conventions.

Keyboard Festival Will Be In Greenville

The District Keyboard Festival scheduled for Jan. 24, 1980, at Clarksdale Church has been changed to First Church, Greenville. Ken Forbus will be the festival leader.

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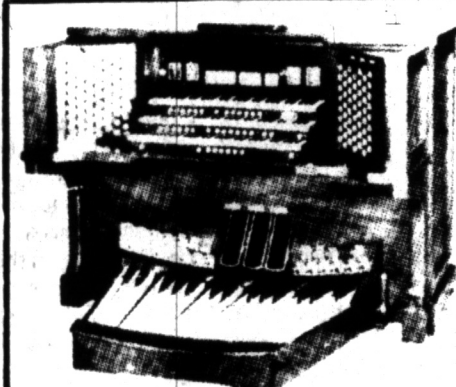
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Pastors Get White House Briefing

(Continued from Page 4)

whether it will be a four-year or an eight-year tenure.

If we don't sign, the pastors said, it will mean that Russia will move ahead full blast in nuclear production, which would mean that the U.S. would have to spend more money on arms that could be diverted to other efforts — such as feeding the hungry of the world.

A nuclear war with Russia could mean that 160 million people in the U.S. could be wiped out in 30 minutes, they said. Therefore, a treaty such as Salt II is a necessity, they concluded.

They listed four positive aspects of signing the treaty.

1. It would aid in maintaining a stable balance of nuclear forces.
2. It would improve the ability of the U.S. to monitor and evaluate Soviet forces and programs.
3. It would open a way for future negotiations in arms limitations.
4. It would aid the U.S. support to its

allies and enhance its position of leadership in the world.

Four objectives of the treaty for the U.S. were mentioned.

1. Equal status for both sides with equal ceilings.
2. More limits of the Soviet ability in certain areas.
3. Attain reduction of nuclear arms by 10 per cent.
4. Improve the qualitative character of U.S. military forces.

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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

No other choice . . .

A generous Lottie Moon offering

The Lord's people, the Israelites, were on the verge of entering the land that the Lord had promised them. As is so often the case in life, they failed to take advantage of the generous opportunity that lay before them. The Lord has told them that He was master of the situation, but they listened to the bad advice of their own people.

Only two, Joshua and Caleb, of the 12 who had gone ahead to ascertain conditions, declared that the time had come to depend on the Lord and go on into the Promised Land. Caleb said, "Let us go up at once, and possess it; for we are well able to overcome it." (Num. 13:30) The other 10 said, "And there we saw the giants . . . and we were in our own sight as grasshoppers,

and so we were in their sight."

On another occasion the Lord said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

We still don't believe it. After all of the centuries that have passed and the Lord's leadership has been demonstrated and even though we have his Word to give us assurance, we dawdle.

We have the vehicles for possessing the land. The Cooperative Program is the finest missions support program ever devised, and the Lottie Moon

Christmas offering has proved to be a generous supplement for the cause of foreign missions. We have committed ourselves to our Bold Missions task of witnessing to the world by the end of the century.

Because we have not been doing what we could through the Cooperative Program, the Lottie Moon offering has become a necessity. It now finances about half of our foreign missions efforts. It is vital, and it must be abundant.

These are troubled times all over the world. It doesn't take much insight to understand that the problems of the world are stemming from the absence of commitment to Christ, on the part of those who do know Him as well as on the part of those who don't.

The self-styled giants of today are trying to take control of the world. We must move in the strength of the Lord to possess the land. The "giants" of our day are as powerless before the Lord as those of Moses' day would have been if the Israelites had trusted in His power.

The Lord uses human instrumentality to accomplish His purposes, and the Lottie Moon offering is one of our major vehicles for carrying out the Great Commission.

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you." (John 20:21)

We must participate generously. There is no other choice.

Love and understanding . . .

It takes communication

The dynamics of the Heart of America Bible Conference, held earlier this month on the campus of Southern Seminary in Louisville, Ky., provided an interesting, and, I feel, a very helpful meeting.

It was a meeting that had all kinds of possibilities. For instance, it could have completely ended a theological debate on the inspiration of the scriptures. Or it could have served to widen the gap between what had been supposed to be two camps.

In reality, it did neither of these. Perhaps one thing it served to do was to help establish the thought that if there are two camps, the lines of demarcation are not clearly drawn — if indeed there are any lines at all. The boundaries of the two areas of thought seem to flow across each other from many overlapping opinions. The general opinion coming out of Louisville after the conference seemed to be that "the other side is not as bad as I thought."

Seminary President Duke McCall invited the conference to the seminary and proved to be a gracious host. He who headed the institution which seemed to be singled out for the most

serious charges of liberalism declared to all who attended that there should be a circle of love big enough to encompass everyone who "would call us 'heretic.'" James Robison, the evangelist who is helping to sponsor the conferences and who had become the chief antagonist, asked for understanding. His statement was that "if you could know my heart" it would be understood that he really does not relish the role he feels the Lord has called him to fulfill.

The conferences were not specifically intended to be a proving ground for the inspiration of the scriptures, according to the sponsors in the beginning. They were to serve to call to the attention of the people of America to the need for revival. The nature of this effort, however, and the setting at the seminary made the inspirational issue a factor.

In the end it seemed that those who had come to the campus for the conference began to understand that the seminary community was made up of people who have just as much respect for the Word of God as they do. They seemed to come to an understanding that all of the digging and probing that the academician feels compelled to do

has not diminished his unqualified belief in the Bible as the Word of God.

The seminary community also seemed to begin to view the visitors in a new light. Here were people on the firing line, all pastors and evangelists, who were having to take this Word and apply it to the lives of people as an instrument "sharper than any two-edged sword." While the seminary professor is finding all he can about the Word, the preacher is out in the battle with it as his weapon.

The two have their special tasks and are dependent on each other.

A moving portion of the conference came when W. A. Criswell, one of the sponsors and the pastor of First Church, Dallas, gave testimony of the impact that Southern Seminary had made in his life.

These conferences were conceived last winter. The original concept was for 20 of them in cities across the nation. The stage was set for this one to be different, however, when Robison had some harsh words at the SBC Pastors' Conference for seminary professors he felt were liberal; and McCall responded in print with his views on biblical inspiration. Thus it seemed

that two factions might be facing a confrontation at the seminary.

The seminary opened its doors and its heart to the visitors however, and made plain its interest in understanding them. The visitors in like manner expressed their appreciation for the hospitality and indicated their desire to better understand the academic community and to be understood themselves. Both groups seemed to profit. This is fine.

McCall said one could read the Bible with all the intelligence that he could command, and "I wouldn't give you a plugged nickel for the results unless he reads it under the direction of the Holy Spirit."

Robison said, "We can debate and argue the Word while the world races to hell. It is time to quit talking and go to work."

McCall and Robison ended the conference with an embrace. Perhaps it was symbolic of the fact that Baptists across the nation can have their differences but can love and work with each other as long as they can understand each other. That takes communication. That is what took place at Southern Seminary.

What The Cooperative Program Means To Me

I must begin this testimony by admitting that I have not always believed in the Cooperative Program as strongly as I do now.

Eleven years ago, when I became pastor of my first church, I had only a vague idea of what the Cooperative Program really was. Somehow I had the mistaken idea that this was some scheme devised to siphon away money that was desperately needed in the local church. I thought that the money probably went mostly to important men sitting in fancy offices doing nothing. How wrong I was! The great tragedy in this kind of thinking is that many Southern Baptists are still suffering from this same delusion.

Slowly I began to discover the truth about the Cooperative Program. This enlightenment came largely as a result of becoming more involved personally with the work of our Mississippi Baptist Convention. I discovered a group of dedicated Christian workers who were doing their best at their God-called tasks. I also discovered what I believe to be the most efficient system ever devised to finance the ad-

vancement of our Lord's work.

I thank God that a system exists within our denomination whereby in one offering we can be giving to foreign missions, home missions, state missions, Christian education, hospitals, radio and television ministries, child care, feeding the hungry, furthering Christian ethics, and much, much more.

It has been said that such a voluntary system as the Cooperative Program can not exist for very long. But, through a miracle of God, not only does it still exist; it continues growing and is today one of the greatest tools for evangelism on the face of the earth!

Yes, I believe in the Cooperative Program! I believe every Southern Baptist Church should give at least a tithe of its receipts to this cause. How else can so little go so far? How else can one church with each offering support thousands of missionaries, hundreds of mission causes, dozens of colleges and seminaries, and countless other worthy causes. The Cooperative Program is great! It is great not because we have it, but because God continues to bless it!

By Wayne Long
Pastor, First Baptist Church
Lambert, Mississippi

Faces And Places

By Anne Washburn McWilliams

Verona Wheeler

"You have to go through Coldwater to get to Love." That's what they'll tell you in DeSoto County.

On a cold sunny Thursday I drove through Coldwater, crossed the Coldwater River, and then looked for a two-story white house on the left. Though I didn't realize it at the moment, I was in Love.

I was eager to meet Mrs. Verona Wheeler, because Ervin Brown, director of missions for DeSoto County, had told me Mrs. Wheeler had been going to associational meetings practically every year for 65 years. Only two or three times has she missed. This year she attended every session but one.

Mrs. Wheeler, who was sitting in a chair beside the fireplace, rose to greet me. Though she held a cane in one hand, she surely looked at least 20 years younger than her 87 years. Her regal posture and alert eyes said to me that, in her attitude toward life, she is still young.

As I stood surrounded by beautiful antique furnishings, I felt that I had been transported backward in time, to the Old South.

She is a member of the Ebenezer Baptist Church, across the road, and about a quarter mile north of her house. For 25 years she and three others were the only members of Ebenezer. They held on, and now the 103-year-old church is enjoying a spurt of growth (see story in next week's Baptist Record). She helped to break ground for the new sanctuary. And, in fact, the growth began when she sold 500 acres of land and people built houses on the land, and moved to Love.

"The first association I attended was in 1914," she said. "We went on the train from Coldwater to Como, about 15 miles. It took a long time to get there. Then all the messengers stayed in Como two days and three nights, in the homes of people who lived there."

She said the association was called Coldwater then, and included four counties. "They read all the letters from all the churches. It took at least a day to read them," she recalls.

Since 1914, she has gone to associational meetings in a fringed sundress, in a wagon, in a buggy, and in many kinds of cars. "One day when we were on the way to the association in our T-Model



Ford, it started to rain, so we had to get out and put the side curtains up."

In 1914 the association had seven churches. Now DeSoto Association has 29 churches. "Attendance at associations used to be better than it is now," she observes.

She was born Verona Shackelford, at Eudora in 1892, one of 12 children. "Verona, Mississippi, was not named for me, but I may have been named for it."

One day Harry Wheeler was hauling lumber, and offered her a ride on his wagon. That event led to a romance, and the two were married in 1916. He died ten years ago.

Her only daughter, Mrs. Jane Pennington, who retired after 40 years of teaching school, lives in Hernando.

"I taught school myself once," Mrs. Wheeler said. "I rode a mule five miles every day to Arkabutla." (Arkabutla State Park is five miles from her house.)

I ate a good hot lunch with Mrs. Marie Collins and Mrs. Wheeler and they showed me their pantry and deep freeze well stocked from this year's garden. Mrs. Collins, who rents an apartment upstairs in the house, told me that Mrs. Wheeler used to be very active in garden clubs and won many prizes with her flower arrangements.

For 25 years Mrs. Wheeler was associational Church Training young people's leader; associational historian, and associational stewardship chairman. In the church she worked with children in Church Training.

"I believe we Baptists should keep up with what's going on in our denomination and be active in the life of the association. I think it's our responsibility," she declared.

Pastors Get White House Briefing

"If We Refuse To Sign Salt II . . ."

By Don McGregor

Six Mississippi Baptist pastors visited the White House in Washington earlier this month to attend a briefing on the aspects of Salt II (Strategic Arms Limitation Treaty). Following their return, three of the six visited with the Baptist Record with details of their impressions.

The six who made the trip, at the invitation of the White House, were Raymond Lloyd, First Church, Starkville; Kermit McGregor, Morrison Heights Church, Clinton; Jim Keith, First Church, Gulfport; Macklyn Hubbell, First Church, Cleveland; Julius Thompson, Ridgecrest Church, Jackson; and Curtis Burge, First Church, Greenwood.

The three who visited with the Baptist Record were Thompson, Keith, and Lloyd. The consensus seemed to be that Salt II is not the end product. They said that in fact it is an unsatisfactory product. "It is a step that must be taken," they indicated. Later treaties will be more acceptable, they believe; but unless "there is a Salt II there will never be a Salt III, Salt IV,

Salt V, or Salt VI." This fact alone seemed to be enough to convince these men that Salt II is needed.

The pastors insisted that the treaty is not a matter of trusting the Russian government. They indicated that there will be continual surveillance by means that will show any violations, and there are experts in Russian affairs who know what is going on there.

The Mississippians said the treaty is supported by the joint chiefs of staff. Their major concerns were two-fold. They wondered if the loss of our monitoring posts in Iran would limit the U.S. ability to monitor the Russians, and they wondered what Russia has to gain from the treaty. They said they were assured that adequate monitoring is still available. To answer

the other question, it was pointed out that Russia is alone against the combined forces of the United States, England, West Germany, and Red China. All of the strategic arms of these four nations are trained on Russia. In addition, the Soviet nation is struggling with inflation and an economic squeeze that is nearing desperation.

The real question, they declared, is not one of military power but of political power. Russia has caught up with the United States militarily, but the U.S. has been the world peacekeeper in past years. Now, they said, "Russia has served the ball to our court. If we refuse to sign Salt II, it means we are not interested in peace."

Also, there are 10 additional nations

that now have nuclear capabilities, they said. The thought was that if the U.S. signs a treaty of limitation, perhaps the other nations will hold down their production. "The risks are greater of small nation triggering something than a large one," they said.

They questioned whether or not the treaty is fair and determined that it is. They indicated that Sen. Charles Percy of Illinois had conducted an independent search with the leadership of the North American Treaty Organization and found unanimous support for Salt II. President Jimmy Carter, they said, feels that the signing of the treaty is the most important thing to come up during his administration.

(Continued on Page 3)

Paul Rowden Commemoration

Mrs. Kelly Is The Speaker

"Your relationship with God is the most important relationship of all, because it is eternal," said Marjorie Rowden Kelly to the high school students in the chapel of the Nazareth Baptist School. "Your relationship to friends and family are important but they do not last forever," she added.

Mrs. Kelly was speaking during a special week of emphasis to commemorate the life of her late husband, Paul Rowden, October 2-7, 1979 in Nazareth, Israel. Rowden was director of the Nazareth Baptist School prior to his death by cancer in 1959. The Nazareth Baptist Primary School building is named after him.

An Arabic edition of the book on the life of Paul Rowden, Witness in Israel by John T. Carter, was presented during a school chapel service and at a special reception held for Mrs. Marjorie Rowden Kelly.

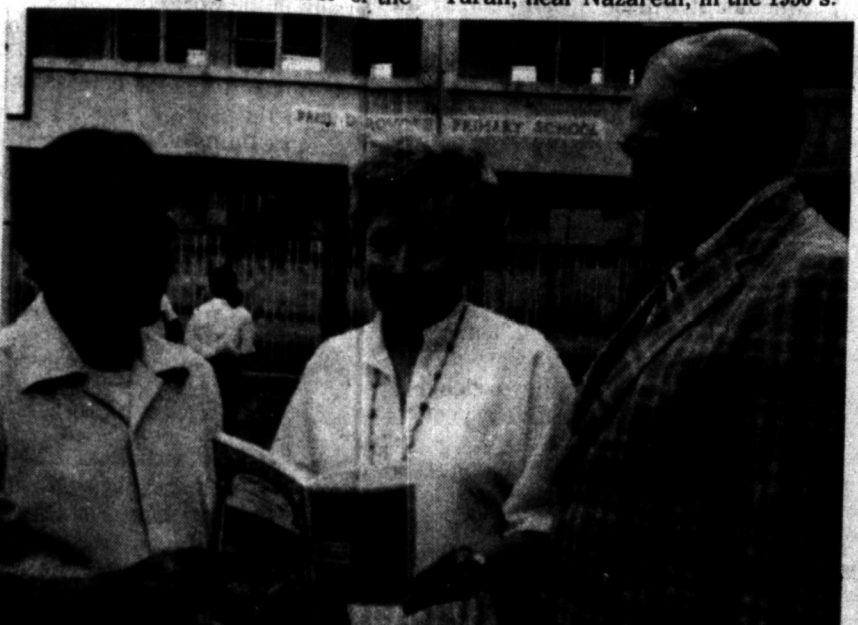
Ibrahim Simon, a former student of Rowden, translated the book under the Arabic title, "This Was a Man of God." Simon noted the humility of Rowden and the simplicity of his faith which left a lasting impression on Arabs and Jews in Israel.

A former teacher of Rowden's

school who is now a prominent Muslim judge purchased 40 copies of the book for distribution to friends of the Baptist School.

Mrs. Kelly was accompanied during the week by her husband, Earl Kelly, executive secretary-treasurer of the

Mississippi Baptist Convention Board. Kelly spoke in the weekly worship center at the Turan Baptist Center and the Nazareth Baptist Church. Rowden had been instrumental in starting evangelistic services in the village of Turan, near Nazareth, in the 1950's.



Ibrahim Simon, translator of the Rowden book, shows it to Marjorie and Earl Kelly in front of the Paul D. Rowden Primary School in Nazareth.

Book Reviews

THE WORLD SUNDAY SCHOOL MOVEMENT by Gerald E. Knoff (Seabury Press, \$14.50, 283 pp.) This detailed, documented volume is a thorough historical review of the Sunday School movement from Gloucester, England and then around the world. The author provides an insight in the spread of the Sunday School movement from country to country, describing the problems and the results in the different nations. A survey is given of the curricula adopted and used in so many languages around the world. This book is almost tedious to read because of the historical background and slow evaluation of the modern-day Sunday School program as we know it today. — Bryant M. Cummings, Sunday School Department.

OLD LANDMARKISM AND THE BAPTISTS by Bob L. Ross (Pilgrim, paper, 188 pp.) An examination of the "Landmark" doctrine which was started by J. R. Graves, and divided Baptists of the South in the latter part of the 19th century, and early years of the 20th century. The author examines the whole "Landmark" position and names what he calls the "two primary fallacies": church authority based upon perpetuity, and perpetuity of

Baptist churches, as an unbroken chain through Christian history. He says that this "perpetuity" claim cannot be substantiated, and that true perpetuity is through a spiritual succession of believers, and authority must be under the Spirit's leadership. While Southern Baptists are still influenced by "Landmarkism" there are few SBC churches which hold the true Landmark position.

MIGHTY MAN OF VALOR, Gideon: The Sword of the Lord by P. Phillip Keller (Fleming H. Revell, \$5.95, 124 pp.) Keller gives a startling view of a favorite Bible character. He shows that an understanding of Gideon will help one to recognize his or own gifts. He says there are 50 salient truths demonstrated by God's dealing with Gideon. These are listed at the end of the book, and spell out how the reader can become a modern-day Gideon. For instance: "It is God himself who energizes and enables a mere man to accomplish enormous exploits." "It matters not how unpromising the person or place may appear from a human perspective; God can see the potential." "Spiritual courage, under God's control, carries its own great contagion."

The Baptist Record
(ISSN 0005-5778)
515 Mississippi Street
Jackson, Miss. 39201

Editor: Don McGregor
Associate Editor: Tim Nicholas
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Official Journal of
The Mississippi Baptist Convention

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The Baptist Building
Box 530, Jackson, Miss. 39205

Baptist Record Advisory Committee: Ferrell Cook, Anderson J. B. Fowler, McComb, Odan Ford, Houston, Lewis Sewell Oxford, Chairman, Charles Robertson, Jackson, Beverly Tamm, Houston, Vice Chairman.

Subscription: \$7.50 a year payable in advance. Published weekly except week of July 4 and August.

Second Class Postage paid at Jackson, Mississippi.

The Baptist Record is a member of the Southern Baptist Press Association.

Birthday Prayer Calendar For MKs

Dec. 2 Elton Gray, Okinawa, Ouachita Baptist University, Ark.
Dec. 17 Bill Smith, Brazil, Mississippi College

Broadman Releases Book By First, Laurel Pastor

Larry Wells Kennedy, pastor of First Church, Laurel, is the author of a new book entitled *Down With Anxiety*.



In the book Kennedy stresses that a person's attitude is one of the keys to living a meaningful and purposeful life. He contends that anger, bitterness, self-hate, self-pity, and guilt are the poisons that are slowly destroying many lives, and he offers some Biblical principles for getting a grip on these negative emotions.

Some of the chapter titles are, "What Do You See — the Mud or the Stars?"; "Your Attitude May Be Killing You"; "The Waste of Worry"; "Can a Person Really Forget the Past?"; "A Second Chance"; and "Yesterday is a Closed Book."

The book has been released by



Broadman Press, and can be purchased at the Baptist Book Store or any book store that deals in religious books. Kennedy is a graduate of New Orleans Baptist Theological Seminary (Th.M.) and Mississippi State University (M.A., Ph.D.).

The National Baptist Convention of Mexico has commissioned its first foreign missionaries, Jose and Susana Guzman. They will work in neighboring Honduras.

Alabama Church Honors Claxtons

November 2-4 at First Baptist Church, Talladega, Ala., was designated as a Weekend of Memories, honoring Perry Claxton, pastor emeritus, First Church, Greenville, Miss., and his wife, Mary. Claxton was pastor of the Talladega church 1942-1951. He served First, Greenville from 1951 until his retirement in 1972.

Harold A. Shirley, present pastor at First, Talladega, and former pastor of First Church, Yazoo City, reports that the weekend featured a banquet honoring the Claxtons on Friday night, a coffee on Saturday, and a breakfast on Sunday. In addition, Sunday was named the Perry Claxton Day of Gratitude, and that morning Claxton preached on the 23rd Psalm.

The son of a minister and a native of Anniston, Ala., Claxton went to the Talladega pastorate from Powderly Church, Birmingham. He was awarded a D. D. degree from his alma mater, Samford University. While he was pastor at Talladega, a new auditorium was built and a radio ministry begun. Also he was one of the prime movers in "acquiring property for the Shocco Springs Baptist assembly grounds."

The Claxtons' children were invited to Talladega to participate in the festivities.

Names In The News



Six physicians gather for their first meeting at Disneyworld following their election as the 1980 leaders of the Southern Baptist Medical-Dental Fellowship. They are (from left) David J. VanLandingham, Jackson, Miss., president; Charles A. Bush, Beaufort, S. C., vice president; Hal Boone, Houston, Tex., program chairman; John Bryan, Bluefield, W. Va., finance chairman; Merrill Moore, Alcoa, Tenn., membership chairman; and Wilbur Lewis, Oklahoma City, service chairman.

Birdie Lee Hubbard

has received a 14 year attendance bar for attending Sunday School 14 consecutive years. She is an active member of Temple Church, Hattiesburg where she serves as general Sunday School secretary.



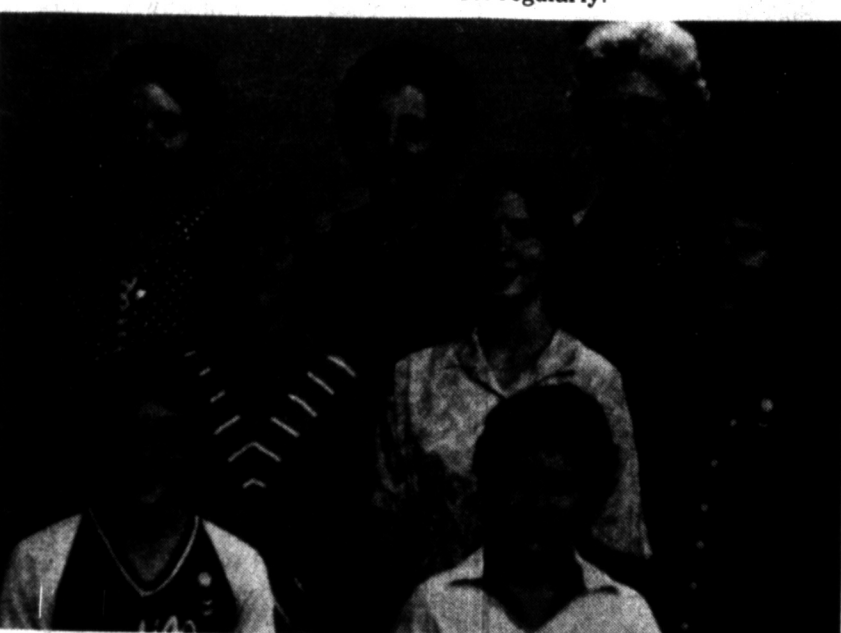
Hubbard



FIRST CHURCH OF OZONA, JOHN DOWNING, pastor, presented MRS. EULA HENLEY with a silver platter upon her retirement as church clerk. The platter is inscribed: "Mrs. Eula Henley, in appreciation of 24 years of faithful service as church clerk of the First Baptist church of Ozona, 1955-1979." Above: Mrs. Henley and the pastor.



Mrs. L. C. Bryant, left and Mrs. H. D. Thompson have retired from teaching in the First Grade Sunday School Department at Temple Church, Hattiesburg, after serving faithfully for a total of 107 years combined. Mrs. Bryant has taught for 54 years and Mrs. Thompson for 53 years. The church honored them with plaques and a standing ovation on High Attendance Day.



WASHINGTON CHURCH gave special recognition to members of the Sunday School Oct. 28. DARRYL COOLEY, assistant Sunday School director, awarded medals of achievement to the following members for 100 percent attendance in Sunday School: REBECCA PICKERING, one year; ELLEN HIGGINBOTHAM, three years; GLORIA HERRINGTON, four years; TIMMY HERRINGTON, five years; TINA HERRINGTON, seven years; JAMIE JUNE, seven years; MABLE JONES, 16 years; and BETTY HOLLOWAY, 16 years. EUGENE PICKERING is Sunday School director. ROBERT E. JONES is pastor.



HOLLYWOOD CHURCH, SLEDGE presented perfect attendance pins in Sunday School Oct. 6. DARNELL JENKINS received a 23-year pin and GARY MAYO received a 16-year pin. Earning one year pins were Trey O'Neal, Shannon O'Neal, Tim Cook, Lola Cook, Christy Cook, Bob Workman, Elizabeth Workman, Sonny Workman, Rusty Hales, Norris Faust, and (not pictured) Mrs. Jeanie Bonds.

Miss Edwina Porter, 68, of 203 W. Lakeview Drive, Clinton, died Nov. 15, at Hinds General Hospital, Jackson. Funeral services were held at Brookhaven Funeral Home Chapel on Nov. 17 with Elton Barlow, a former pastor, conducting the rites. Miss Porter was a native of McCall Creek, Miss., and was the daughter of the late R. Gambrell and Addie Godbold Porter. In recent years she had made her home with her three sisters, Mrs. Eugene I. Farr of Clinton, Mrs. Joseph F. Davis of Crystal Springs, and Mrs. Archie M. Wilkins of New Orleans and McCall Creek. She was a member of First Baptist Church, Crystal Springs.



Medema To Perform In Pascagoula

Ken Medema, singer, composer, pianist, concert artist, will be at First Church, Pascagoula, for a weekend, Dec. 14, 15, and 16. He will present a concert at the church each of the three evenings, at 7 p.m., and will perform in the local high school on Friday morning. Marc Beaver, music minister at First, Pascagoula, said that an offering will be taken at the evening concerts as a love gift for Mr. Medema.



Lottie Moon

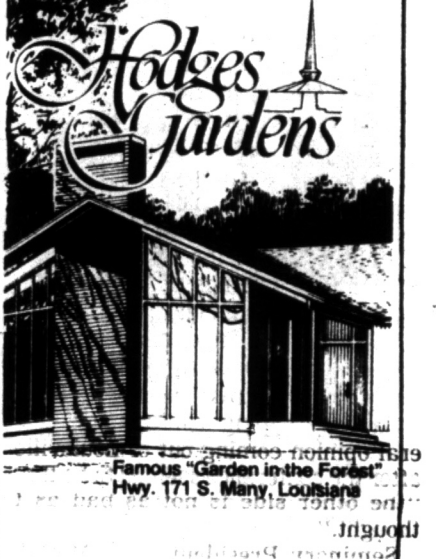
—in 1873 she was a 33-year-old schoolteacher on her way to China as a Southern Baptist missionary. There she worked for almost forty years as an evangelist with women and as a teacher.

It was her suggestion that helped galvanize Southern Baptists to form Woman's Missionary Union, Auxiliary to Southern Baptist Convention, in order that missionaries might receive more consistent support. And, she gave WMU its first and biggest project — a Christmastime offering for foreign missions. First taken in 1888, the offering which came to be known as the Lottie Moon Christmas Offering for Foreign Missions, has a goal in 1979 of \$40,500,000.

This rare photo, unpublished until recently, came to light during research for a new biography about Miss Moon. This photo is now held by the Virginia Baptist Historical Society, and another like it by the First Baptist Church of Cartersville, Ga.

Retreat to Hodges Gardens

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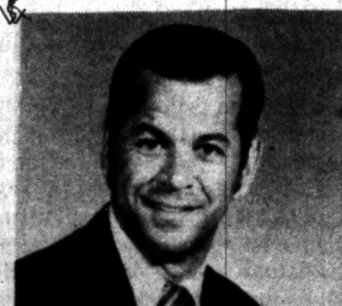
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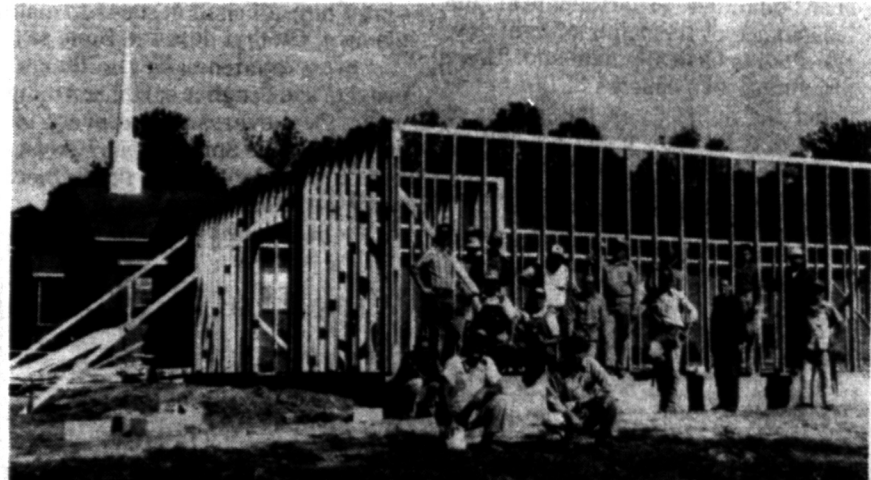
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Shiloh Men Build Sanctuary

Shiloh Church (Winston) has begun construction of a new sanctuary, needed because of rapid church growth. Since 1971 the Sunday School enrollment has increased from 35 to 142. Church Training has been established and now has 100 enrolled.

Men of the church are donating their labor. Other building projects they have completed include renovation of the present sanctuary, installation of a baptistry, erection of a steeple, construction of a fellowship hall and education annex, clearing of a softball field, completion of a children's playground, and erection of a fence around the cemetery.

Pictured on a work day to raise the walls are, back row: Roy Hunt, Melvin Burnham, Albert Mayo, Orville Johnson, Don Cravens, James Cook, Eldred Mayo, Tank Harrison, Clarence Whitehead, Dewitt Smith, Morris Scharneker, Garry Mayo, Otto Williamson, Terrell Mayo, and Sam Howard. Kneeling in front: Auzie Sullivan, pastor, and Dee Mayo, chairman of the Building Committee.



Just For The Record . . .



DUMAS CHURCH, Tippah County recently held its first GA recognition service, honoring members in grades one through six. Left to right: Sidra Davis, Karen Flake, Lynn Elder, Laura Crawford, Annette Hopkins, and Lori McAlister. Back row: Lisa Murphy, Holli Bullock, Dawn Richardson, Kim Roberts, Mary Comans, Mitzi Flake, Pam Hill, and Maria Murphy. The GA leaders are Mrs. Kathy Lewis and Mrs. Peggy Flake. The pastor is James M. Lewis.



NEW HOPE CHURCH, NEAR TUPELO, has a new debt-free van, recently purchased. In front of the van, above, are MR. AND MRS. J. W. BRADLEY, members at New Hope, and their guests from Farrow Manor Children's Village, the weekend of Oct. 28: ELAINE, BETTY, and BOBBY BATES. LYNDE DAVIS is the pastor.



GROUND BREAKING ceremonies for the new Wahalak Church building in Kemper County were held Sept. 30.

On the front row, representing the younger generation are Robbie Limerick (left) and Jody Bruton (right). In the center front is C. E. Edwards representing the older members.

Others participating were (from left) Jack Sellers, O. P. Moore, pastor, Ronnie Bullard, former pastor, Charles Cade, Ernest Stuart, Earl Thomas, Everett Conner, Allen Bruton, Oliver Limerick, and Jesse Conner.

Hymns of praise were sung by Ruby and Zac Bruton.



Acteons of Friendship Church, Grenada, held their coronation recently. The theme was "God's Beautiful Bouquet." Awards were presented by their Acteen leader, Mrs. Linda Barnett. Sherman Barnett is pastor. Left to right: Acteen Lisa Vance; Queen: Suzanne Aven; Queen-with-a-scepter Penny Tribble; Queen-with-a-scepter Teresa O'Neal; Service Aide Gwen White; Queen-with-a-scepter Debra Rutledge; Queen Janet White; Acteen Pat Matheny; and Acteen Beverly Harlow.



GIRLS IN ACTION OF FRIENDSHIP CHURCH, Grenada Association, recently were presented level of achievement awards, after presenting a skit, "The Birthday Wish That Came True." Receiving awards were left to right: Kim Simpson, Cindy Staten, Mandy Barnett, Leigh Lantrip, Memorie McEwen, Dana Pylon, Candy Simpson, Beth Orrell, and Jennie Smith. G. A. leaders are Mrs. Bobby White and Mrs. Loye O'Neal. Sherman Barnett is pastor at Friendship.



Strong Hope (Copiah) Acteens held their Recognition Service with the theme "Celebrate." A slide presentation was given showing highlights of the Acteens' trip to the National Acteens Conference in Kansas City, Mo. Others on program were Mrs. Gayle King, Acteens director, Mrs. Jill Errington, and Mrs. Johnnie Carlisle. Girls, left to right: La Nell Jones, Queen; Bethany Pickett, Queen; Lesa Hamilton, Queen; Gayla Elkins, Queen; Denise Hall, Queen-with-a-Scepter; Julie Carlisle, Queen; Sally Jones, Queen-with-a-Scepter; and Felicia McLendon, Queen-with-a-Scepter.

Baptist Women of four churches in Pearl River Association met together Nov. 5 to observe Baptist World Alliance Day of Prayer. The meeting was at West Poplarville Church. Those present represented First Church, Poplarville, Spring Hill Church, Juniper Grove, and West Poplarville Church. Annie Smith directed the program, assisted by several others. Mrs. Letha P. Jones is Baptist Women chairman for the association.

The Ingalls Avenue Church, Pascagoula, has donated a piano to the new Indian Mission in Pascagoula. The mission has no building or property of its own yet. An average of 30 people now attend.

The Trace Ridge Church Choir at Ridgeland (Hinds-Madison) will present a concert Sunday evening, Dec. 2, at 7 p.m. The concert will be directed by Bob Barber.

Devotional

The Loneliness Of Being Christian

By James E. Pugh, Jr., Pastor, Union Church, Meridian
Psalms 142:4

"I looked on my right hand and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul." David spoke these words when he was feeling lonely, friendless and rejected. To feel this way sometimes is a common characteristic of all humanity, but there are some special ways that Christians will experience aloneness. We need to be aware of them and prepared to face them when they come.

There are times when we are tempted by the aloneness of seeing another's life as more secure and desirable than our own. It is all too easy to become envious of others' popularity, pleasure or prosperity. In Psalm 73 David confessed that he was envious at the prosperity of the wicked and wondered if he had cleansed his heart in vain. Often young people are drawn into sin by feeling left out of the apparent pleasure of worldly companions. Ministers have become discouraged and tempted to quit as they contrasted their lives with the successes and prosperity of others.

There is the aloneness of being the only Christian in a worldly company; of feeling gauche and uncomfortable in the face of their seeming sophistication. Many Christian teenagers cannot relate to their schoolmates. They think and live on totally different levels and the worldly ways of others often leaves Christian youth on the sidelines. We can make the mistake of trying to be one of them, because of our longing to be accepted. Christians must realize that it is all right to be different and be unafraid to be what they are, even among those who put them down.

There is also the aloneness of making right decisions. We are constantly being challenged in our Christian commitment and we must learn to make the right decision even when others oppose us, friends do not understand, and the cost seems too great to bear. We can do it as we rely wholly upon Him who promised "never to leave us alone."



Pugh

'Be Active — Live Longer' Is Philosophy At Roseland Park

The Be Active — Live Longer ministry of Roseland Park Church in Picayune, is taking on new life. (The pastor calls the club the Ball Club.)

Members led in a Staff Appreciation Day with Curtis Albritton as chairman of activities. The church staff (Dale Patterson, pastor; Steve Stone, minister of education and youth; Art Bruce, minister of music; Mrs. Pat McCormick, secretary; and Mr. and Mrs. C. N. Collins, superintendent of grounds and buildings) sat with their families during worship services led by Jimmy

Albritton of the Zoar Church, Baton Rouge, La.

Each staff member received a plaque of appreciation. The church family ate dinner on the grounds.

Sunday, Sept. 9, the women presented the pastor a friendship quilt. The quilt involved the work of 100 women in the church. An old-fashioned quilting party was held in the Fellowship Hall while the pastor was away on revival.

A cookbook, featuring favorite recipes of the church families, is being printed.

Revival Results

Mississippi College: three-day campus-wide revival on the theme, "Christ In You"; services Monday and Wednesday chapel times and at nightly sessions; Larry Walker, evangelist-at-large, First Baptist Church of Dallas, Tex., preaching; Johnny Hughes of Steens, chairman of campus revival committee. Hughes

said the revival was "a real 'awakening' at Mississippi College. Whatever else it may be, the Christian life is a dynamic process, a chain of events and experiences synthesizing the highs and lows of existence into a stable, productive life. However, the stability can only be achieved when we realize the profound truth of 'Christ in You'."

Life and Work Lesson

Judgement And Hope

By W. Thomas Baddley
First Church, Brandon
II Chronicles 36

Many events had occurred in Israel between the period of the judges and the period mentioned in II Chronicles 36. Israel had chosen a king in Saul, and the monarchy had flourished under David and Solomon. In 922 B.C. the monarchy split into two independent kingdoms: Israel in the north and Judah in the south. In 722 or 721 B.C., the kingdom of Israel fell to the Assyrians. By the time of King Zedekiah (II Chron. 36:11ff), Judah was on the verge of being completely overrun by the Babylonians. During the monarchy and the division the "Chosen People" suffered from political intrigue and internal moral decay.

Before looking at our focal passage (II Chron. 36:15-23), we must learn of the purpose and theology of the writer of this passage. He wrote to give a priestly interpretation of history. He kept the chronology in line, but wrote primarily as a theologian rather than a historian. He doesn't give specific details, but instead categorizes the actions and attitudes of the kings as "evil in the sight of the Lord." When he was writing, there was no king. The record told only what had happened to end the political existence of the nation. Yet, the chronicler saw the promise to David being fulfilled through the Temple as long as the people were true to the covenant through their worship in the Temple.

The period described in II Chronicles 36 was one of great theological crises. The national theology of the day was rooted in two great events: the covenant with Moses at Sinai and the Davidic covenant. The nation of Israel looked at herself as God's chosen people made invincible by God's agreement with David to overcome Israel's foes. However, they had to reappraise this view after the humiliating defeat of 579 B.C. Perhaps people began to question the reliability and motives of God. At any rate, the prospect of hope was remote. Out of the rubble of a collapsed national theology, the chronicler attempted to bring some vestige of meaning.

I. A Persistent Rejection

II Chronicles 36:15-16

After listing the kings of the last days of Judah, the writer briefly

summarized the reasons for the fall of Jerusalem. The people repeatedly rejected the message from God. The prophets had been despised and the messages from God were mocked. The people had so completely alienated themselves from God that they could not hear him at all. There is note of extreme pathos and finality in v. 16: "There was no remedy." The occasion for the national disaster was the sins of the people persistent in their rejection of God.

II. A Terrible Judgement

II Chronicles 36:17-21

Verse 17 probably refers to the seize and destruction of Jerusalem by Nebuchadnezzar (about 486-87 B.C.). The foolishness of Zedekiah, King of Judah, had incurred the wrath of the Babylonians. Surrounded by overzealous nationalistic counselors, Zedekiah couldn't see reality. Consequently, he sanctioned numerous rash actions ending in open rebellion against Babylon. Without resources in men or equipment to back up the rebellion, the Babylonians quickly overran Jerusalem and utterly destroyed it. The place of worship was ransacked and the fittest of the survivors were deported to Babylon. Judah was thoroughly destroyed. The fall of Jerusalem fulfilled the prophecy of Jeremiah and sealed the doom of Judah.

The prophecy of Jeremiah mentioned in v. 21 probably refers to Jeremiah 25:12. The meaning of the verse is debated. Some persons feel that the reference is to 70 sabbatic years and to the period of rebellion in Israel from Solomon to Zedekiah. Others assume that the Chronicles intended to say that at last the land kept its long neglected sabbatic rest. In light of the facts of Biblical history, it seems that this is simply a reference to the actual 70 years of captivity during which the land would be uncultivated, making up for the time that the sabbath years had been neglected.

With the Temple in ruins and the line of David tragically interrupted, the basis on which Israel had placed her national confidence was shattered. The implications of this on their theology were profound. Now: What did it mean to be the chosen people of God? On what basis could they now claim chosenness? Could God be trusted?

Was God less powerful than the gods of Babylon?

III. A Vestige Of Hope

II Chronicles 36:22-23

Reading straight through II Chronicles into the book of Ezra, you discover that the closing verses of Chronicles are repeated as the introduction to Ezra. Many Old Testament scholars believe that Ezra-Nehemiah was originally a part of the Chronicles. Whether or not you agree, do remember this, the writer of Chronicles saw the prophecy of restoration fulfilled. This verse offers a source of hope. It was a source of hope to the original readers as they traced their "roots" as God's people. It is a source of hope as we face today's problems.

In the midst of desperate times the writer concluded on a note of hope. The words of Cyrus (v. 22) echo the prophetic hopes of Jeremiah (Jer. 25:12; 29:10) and Isaiah (Is. 44:28). Israel had been thoroughly chastened, but God was not finished with the people in his redemptive purpose for them. In the midst of tragedy, the chronicler dared to hope and take seriously the possibilities which the reality of faith offers.

It becomes more obvious with the passing of each day that we need to constantly reevaluate our values and standards. Are we truly committed to God's way, acknowledging and obeying him? Or, are we on our way to our own chastisement and discipline at the hands of a just but righteous God who does not compromise with sin?

Harvest Day At Phillipston

Phillipston Church, Leflore County, near Sidon, will have Harvest Day on Sunday, Dec. 2, beginning at 10 a.m. C. J. Olander, D.D., retired pastor, who lives in Meridian, will preach the morning message. He organized the church in 1942, and baptized more than 100 people there in early days of the church's development. Phillipston was a "child" of Morgan City Church.

Lunch will be served in Fellowship Hall, and special music will be presented in the afternoon, by several groups.

Marvin Hester, a former Missourian, is the pastor.

Uniform Lesson

Christ Is Lord Of All

By Ed North, First, Quitman
Colossians 1:9-20

There is nothing more dangerous than a half truth. Unbelievers, half-believers, would be believers see Jesus as a great teacher, a prophet, a man above men. This is a half truth which many in our world accept.

The supreme claim of the Christian faith is that Jesus Christ is unique. Peter verbalized this truth in John 6:88: "Lord to whom shall we go? thou hast the words of eternal life." Jesus has no place beside the great prophets, teachers, and religious leaders. He rises above them all to occupy a position unique to himself. He is Lord of all.

I. Lord of the Universe (vv. 15-17)

Both "image" and "firstborn" (v. 15) are titles of sovereignty. In the ancient world, various religious systems accepted the earthly ruler as the image of deity. For example, Pharaoh was called the Living Image of the Supreme God. As "the image of the invisible God" Christ is depicted as sovereign king. But king of what?

The phrase, "the firstborn of all creation," reflects a Hebrew custom in which the firstborn son was destined to be the heir and ruler of the family. Christ, then, is ruler of all creation — the sovereign king who sits upon the throne of the universe.

He is the source of creation. Notice the prepositional phrases in verse 16. The first one is properly translated "in him." All things stand created within the sphere of his lordship. The creation is an unfolding of his mind and will. All locations (heaven and earth), and all essences (matter and spiritual beings) are included in his sovereign creatorship.

The second phrase is "by him" or "through him." He was the creative agent through whom the entire created order came into being (cf. John 1:3).

The third phrase is "for him." The universe was brought into existence for his glory, and He is the goal toward which all life is moving. He is truly the Alpha and the Omega.

Christ sustains the universe. The verb translated "were created" (literally "stand created") in verse 16 is a perfect. This means that it speaks of something which happened in the past whose results continue in the present. Our Lord spoke this universe into being, and it owes its present state to

him. Verse 17 says plainly that "in him all things hold together." He sustains the created order.

Do you grasp the wonder of this great truth? Our world is an ordered system, not because of some accident called the "Big Bang," but because it has its being under the Lordship of Jesus Christ. This universe stands in intricate harmony and fragile balance because our Lord spoke it into being through his creative energy and holds it together by his sovereign power. He is Lord of the created order.

II. Lord of the Church (vv. 9-14, 18-20)

The second great truth flows out of the first: He is lord of creation, and lord of the new creation, the church. In him the church had its beginning, and has its being.

Paul concludes his prayer for the church with a tremendous affirmation of our redemption in Christ (vv. 9-14). Through the agency of his redemptive death on the cross (vv. 14, 20) we have been "qualified" to participate in "the inheritance of the saints of light" (v. 12). Paul is basically dualistic. There are simply two spheres of life — one under the authority of the powers of darkness, the other under the authority of the Son of God. The believer has had a change of spiritual environment. He has been translated from the power of darkness into the kingdom of God's Son, from the realm ruled by dark evil to the realm governed by divine love (v. 13). In brief, the believer is brought into the church.

The church is the body of Christ and He is the head (v. 18). The church, then, is under his lordship. Your church has no right to decide policies and practices on its own. Every vote, every decision, should be a sincere, prayerful effort to discover the will of God. Your church has no privilege to practices which are contrary to the spirit of the living, loving Christ. You see, you have to earn the right to be called the church. You do not have a church simply because you have a building, a charter, a pastor, a program, and an organization. A congregation is the church only as it expresses the life and will of Jesus Christ. He is Lord of the church!

III. Lord of Eternity (v. 18)

He is "the firstborn from the dead." When death claimed Jesus, it called

into question his right to Lordship. When his lifeless body was removed from the cross and sealed in the tomb, the forces of evil shouted with glee, "The King is dead! The pretender has been wrested from his throne!" But, on the morning of the third day, the power of God fell upon that garden, the tomb burst asunder, and Jesus walked out to live forever. The resurrection verified his claim to total sovereignty. He is Lord of all, even death and eternity.

As intimated above, He is the goal toward which all history is moving. John saw this on Patmos: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever, and ever . . ." (Rev. 11:15).

I don't have a chart or a graph, but I have it on the authority of God's Word that the day is coming when time shall become timelessness, and the transient shall become eternal, and the trumpet of God shall sound, and the archangel shall shout in triumph, and Christ himself shall descend to claim his own. On that day, the Bible says, "... every knee shall bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." (Phil. 2:10-11). He is Lord of all!

Wings Of Light Will Perform At 1st, Natchez

Wings of Light, a new Christian musical group headquartered in Los Angeles, Cal., will present a concert in Natchez, at First Baptist Church on Nov. 30, at 8:30 p.m.

Wings of Light combines vocal harmony with strong instrumental support to present the message of Christ in a fresh way. Their music includes a variety of contemporary styles.

The group includes two female and three male vocalists, and seven instrumentalists who play acoustic and electric piano, electric guitar, and bass, drums, synthesizer, trumpet, trombone, and woodwinds. Fred Heumann is director.